THE LIVES OF THE GLORIOVS SAINT DAVID BISHOP OF MENEVIA, Patron of Wales and maſter of many Iriſh Saints.

AND ALSO OF

SAINT KIERAN THE FIRST-BORNE

Saint of *Ireland*, firſt Biſhop and principall Patron of the Dioceſſe of *Oſſorie*.

Collected out of Father *Colganes* firſt Volume of the *Acta Sanctorum Hiberniæ*: And Engliſhed by a devoted ſervant of the aforeſaid Saints, for the publicque good.

Nimis honorati ſunt Amici tui Deus, nimis Confortatus eſt Principatus eorum, Pſal. 138. ℣. 16.

Printed at Waterford by *Peter de Pienne*, and are to be ſold in *Kilkenny* at the corner ſhop, 1647.

COmmitto P. Guilielmo Swayne, Rectori B. Mariæ de Gauran, ut legat hunc tractatum de vita Sancti Davidis & Sancti Kierani Confessorum, & certificet, quid ipse sentiat de illo. Datum die 9. Martij, anno 1646.

David Ossorienſis.

IN virtute ſupraſcripti mandati Reverendiſſimi Epiſcopi Oſſorienſis, diligenter contuli ſequentem tractatum cum ſuo Originali, in quo nihil reperi diſſonum Archetypo aut bonis moribus vel fidei Catholicæ diſſentaneum, ſic teſtor 9. Martij [illegible] 1646.

Guilielmus Swayne,
Rector B. Mariæ
de Gauran.

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BOOK
OF IRELAND

Datum 15. Martij, 1646. } David Oſſorienſ.

LO. 135

To the right Reverend Father in God, DAVID Lord Bishop of OSSORY.

MY LORD,

The ensuing reasons were strong motives unto me, to present this small peece, and first-borne issue of my endeavours unto your Lordship. First, because your owne pen hath been the collector of S. Davids life in the Latin originall. 2. Your name could procure no lesse at my hands. 3. S. Kieran the first-borne Saint of Ireland, and first Bishop of Ossory, doth enforce me to introduce him thus Englished unto your Lordships interview, his owne lawfull successor. 4. The translator being a sheepe of your own flock, a devoted servant to the aforesaid Saints, and neere of kin to your Lordship also, could finde no surer Anchor whereon to fix the expectation of his future hopes, and good acceptance of his present poore endeauours, than your selfe, whom the European world admireth for eminent learning, the Catholique Roman Church embraceth as one of her chiefe Pastors, Ireland cherisheth as one of her principall Protectors against the usurping writings of neotoricall upstarts, This Dioceſſe of Ossory both loveth and feareth as her spirituall Father, And lastly, whom your owne Kilkenny glorieth at present to enjoy in your venerable old age. The aforesaid reasons did so prevaile with me, and doe still in such sort encourage me, as I stand in defiance with all feare, under the shade of your Lordships wings of tuition to expose the lives of the aforesaid Saints, thus Englished, unto the view of the world; not expecting thereby any particular glory for my selfe, but the advancement of the said holy servants of God their honour and edifying of good Catholique soules. So kissing your Lordships hands, I take leave, earnestly craving your mindfulnes of me in your best thoughts, & take my name dissolved unto Anagram importing,

He's Rewarded.

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GENTLE READER,

Having undergone an enterprize of translating from Latin into English the Lives of the Saints of *Ireland*, contained in the first Tome of *Acta Sanctorum Hiberniæ*, written by the no lesse learned then famous Divine, Father *John Colgan* of the Seraphicall Order of *S. Francis*, by the advice of some of my well-wishing friends, I have been perswaded to translate the ensuing Lives, & by exposing them to publique view, to make triall by the good or bad liking which will be taken of them in the common censure and judgement of the Iudicious Readers, to receive encouragement or discouragement thereby in the said greater attempt. *Ex ungue Leonem.* If this small peece will be courteously embraced, and favourably censured of by the well meaning Readers, I shall with a great deale of alacritie proceed with the aforesaid greater taske. That I have made choice of translating the two ensuing Lives, before any other contained in the forenamed Tome, was for no other end, than to satisfie my honest ambition to advance the honour, fame and miraculous life of the first borne Saint of *Ireland*, & chiefe Patron of the Diocesse of *Ossory*, within the limits whereof, as I am now resident, so was I likewise borne, both which be strong engagements and bonds to oblige me unto a far greater attempt of that kinde, if my poore ability may extend it selfe so farre. I doubt not, but the translation of *S. Davids* life, will be heartily embraced by the Gentrie and Commonaltie of the ancient Corporation of *Knocktofer* within the aforenamed Diocesse, and to all both Irish and Walsh in generall, *Brother Erinagh*, *brother Brenagh*. I have to the utmost of my power endevoured to represent in English, what I found in the Latin, and that in such plaine & intelligible manner of expression, as will not (I hope) seeme darke unto any meane Capacitie. So craving your friendly acceptance of this my Labour, and your courteous amendements of the faults both of my translation and the Printers worke, *ne prælium cum prelo habeas*; The Translator conceives that thereby he shall be as in Anagram, so in reall meaning,

Your affectionate friend to serve you, He's rewarded.

Ad Interpretem Philoſtorgum.

ILluſtres pietate viros, Edwarde, *laboras*,
Iam poſt liminiò dignus ut ornet honos?
Macte animo! veſtris non deerunt numina captis:
Cambrenſis David *gloria magna ſoli*,
Oſſoriæque *decus vires tibi* Kieranus *addet*;
Primitias ſubeat meſſis ut ampla tuas.
Hi Momo *dentes, & ſpicula læva refringent,*
Auguſti pugiles, cœlicolæque duces.

P. Laurentius de Naſſa philoſtorgus.

Engliſhed by E. S.

THe ſilenc'd fame of Saints againe to light,
Edward thou ſtriv'ſt to bring, and make it bright:
Take heart! The Saints will further your attempt,
David the Sun of *VVales*, will not exempt:
His helping hand; and *Kieran* will aſſiſt,
T'encreaſe your harveſt; therefore ſtill perſiſt:
On your incepted courſe; grim *Momus* ſpite,
And darts will breake, ſince they begin the fight.

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THE

THE FIRST DAY OF MARCH.

The Life of S. DAVID Bishop of Menevia, collected out of the writings of the right Reverend Father, David Lord Bishop of Osory.

ALthough our Lord Iesus Christ did prognosticate & foreknow his owne Saints before the constitution & creation of the world, nevertheleſſe it pleaſed his Divine Majeſty to foreſhow by revelations, the greatneſſe of a certaine number of his Saints: even ſo, we know, the preſent venerable *S. David*, to have been foreſhowne by divivine and celeſtiall Oracles. For, in the firſt place he was foreſhowne to his own Father, and alſo to *S. Patricke*, ſome thirty yeares before his birth. his Father being both by deed & name *Sanctus*, and King of *Cardigan-ſhire*, had by revelation & the voice of an Angell declared unto him, the night before he went a hunting. that on the next day being in chaſe of a ſtag, he would kill the ſame neere unto a certaine River, where he ſhould finde three gifts, the ſtag (to wit) quoth the Angell which you will chaſe, a certaine fiſh, and a ſwarme of Bees: of all which you are to reſerve a combe of the hony, a peece of the ſaid fiſh and ſtag, and cauſe them to be ſent unto the monaſterie of *Manchanus* (now called *Monaſterium depoſiti*) where they ſhall be kept for the Son which hereafter will be ſprung of your loynes. Truly the ſaid gifts doe very well reſemble and prognoſticate the talents of this holy man: The hony combe did denote the ſweetneſſe of the heavenly wiſedome which was inſpired into him; for, as the wax containeth in it ſelfe hony, ſo doth an hiſtoricall ſenſe keep within it ſelfe a myſticall ſenſe alſo. The fiſh deſigneth

His Country and parentage.

His birth foreſhowne by revelation unto his father.

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neth his watrie life, for as the fish liveth only by the water, so did *David* live for a long time with bread and water only, eschewing and declining from all other inebriating meates. Lastly, as the stag reneweth his age, even so did he transforme himselfe unto a new man, by keeping alwayes in his memory and sight the antiquity of sinne.

2. The blessed father S. *Patricke* coming from *Rome*, adorned with the dignity and place of a Bishop, came at length unto the Countrey of *Cardigan*; and when he past the valley called valley *Rossina*, he thought to have hit there on a convenient and befitting place for himselfe to doe service unto God, but an Angell of our Lord said unto him, that God did not ordaine that place for S. *Patricke*, but for the blessed child *David*, which would be borne some thirty yeares after: but to you saith the Angell, the unsearchable wisedome of our Lord hath ordained a farre greater charge and mission, that is to say, the conversion of all *Ireland* to the way of salvation. And for your assurance hereof, you shall see, and cleerely discerne all *Ireland* from this very place. Whereupon he lifted up his eyes, and levelled his sight from the said place he stood in (which is now called *Sessio S. Patricij*) & saw the whole Island of *Ireland*: whereunto having afterward fortunatly arrived, he made a plentifull harvest there for our Lord, as may be evidently found and declared in the history of his life.

His sanctity is revealed to S. Patricke 30 yeares before his birth.

3. When the space of 30. yeares was fully accomplisht, the King of *Cardigan*, went unto the Countie of *Demetia* or *Pembrokeshire*; where in his travells he met a certaine Damosell named *Nennita*, who was a very faire and beautifull Virgin: he lusted after her, and had carnall knowledge of her also, and as she was a pure Virgin before that time, even so she continued single and continent alwayes after: and she tooke no other refreshment or sustenance from the time that she was conceived with child but bread and water onely.

His Mother was called Nennita.

4. His

4. His Mother being thus with child, went into a certaine Church, wherein a certaine holy man preached the Word of God to the people; she was no sooner intred; but the preacher held his peace, and would say nothing in her presence; and being asked the reason why, said: I purpose to say some common discourse unto you, but am not able to preach; therefore I desire you all, to goe abroad, and I will tarry here within, in hope to be the better able to speake the Word of God. All the people got forth of the Church, saving onely the said heavy Damosell, who stayed in some private corner there to heare the Sermon, or else God was pleased she should stay there, to the end the miracle might be made manifest. When the holy Preacher purposed to continue his incepted Sermon, he could say nothing to purpose, whereat he was in a mighty amazement, and said: I doe in Gods Name, conjure and require that whosoever hides himselfe in any part of this Church, should forthwith appeare in my presence. The Damosell made answer thereunto, saying loe, here I hide my selfe, the Preacher said then, get you abroad, & let the people returne in againe; which being done, the Preacher was restored to his former solubleneſſe of speech, and preached as he began: she being further questioned, confessed that she was heavy with child. By this signe and strange accident we are given to understand of the great vertue and grace which endued the child before his birth.

A certaine holy man desisted from preaching whē S. Davids mother came to the Church.

5. There lived in that Countrey a certaine Tyrant, who was given to understand by his Magicians, that a child should be borne there, under whom all the Countrey would be in subjection, whereby the said Tyrant was so much enraged, & set on with the pricks of envy, that he swore, that whensoever the said child would be borne, his sword would be a death unto him. And when the time of the childs deliverie was at hand, his Mother went unto the place designed by the Magicians, and the said tyrant had a carefull watch to guard the same, when she

A Tyrant which intended the childs destruction, is debard of his purpose.

she was come thither, and began to travell in childbirth, there did arise such tempestuous weather, & such aboundance of raine, haile, lightnings & thunderclaps that no body was able to budge out of doores, but the place in which the Mother brought forth the blessed infant, was void of all manner of tempests, & shined with admirable serenity, and cleare aire.

6. The Infant being now borne, was baptized by S. *Heluaus* Bishop of *Mounster*. And as the Sun is no sooner risen, than it spreads forth his beames, even so the said blessed Infant began to shine with miracles at the time of his regeneration by Baptisme, which appeareth to be true, for a certaine blind man, having had some heavenly inspiration, washing his eyes with the water wherein the said blessed Infant was Baptized, recovered at that instant his eye sight: for a cleere fountaine did spring out of the bowells of the earth, in the place that he was Baptized, to serve for that purpose.

Restores a blind man to his sight.

7. The child of Christ, being brought up in the place called *Vetus Rubus*, encreased both in grace & vertue, beloved both of God & men, He was sent to learne in that very place, & to be instructed in Ecclesiasticall service. His Schoole-fellowes tooke often notice of a Pigeon which did teach him, & sung Hymnes also with him. And in processe of time when vertue had taken fiime footing in his soule, he kept himselfe well guarded against all temptations of the flesh and spirit, and was promoted to the high dignity of Priesthood.

A fountaine springs out of the ground by his merits.

8. He withdrew from the said place, and tooke his way towards *Paulinus* disciple unto *S. German*, who lead a gratefull life to God in the Isle of Withland: It happened that his Master *Paulinus* was beregued of eye sight. His said Master assembled together all his disciples, to the end they would all come successively & say their prayers and then make the signe of the Crosse upon his eyes; when every one of *Paulinus* his disciples had done as aforesaid, and prevailed not in their request, it came at last to *S. Davids* turne, to doe as all the rest of

An Angell visits and teacheth him.

He becomes disciple unto Paulinus.

He did not looke on his maſters face for ten years ſpace.

his ſchoole fellowes did. The Saint being thereunto required, ſaid, that hitherto he did not looke his Maſter in the face; ſo great was his shamefac'tnes, & his modeſtie ſo remarkable, that during ten yeares ſpace that he was Scholler unto *Paulinus*, he did not caſt a fixed eye on his Maſters face. Then ſaid his maſter unto S. *David*: Come touch mine eyes, that I may be able to ſee you, which when he performed, the maſter recovered his wiſhed light.

He reſtores his Maſters ſight.

9. When theſe things were done, an Angell of God appeared unto *Paulinus*, ſaying, it was time that the ſervant endeared of God ſhould expoſe for the gaine of ſoules the talent which he received. S. *David* made a fruitfull harveſt of his ſaid talent: for he built twelve monaſteries. He founded the Monaſterie of *Glaſtenbury*, and the Monaſterie of *Bath*, where with his benediction he converted the mortiferous operation of the waters, to become reſtorative unto mans health, afterward he erected other Monaſteries.

He built 12. Monaſteries

His diſciples were holy men

10. His three moſt faithfull diſciples *Aidanus*, *Elinud* and *Iſmael*, being aſſembled together on a certaine day with ſundry other their fellow diſciples: they all went unanimouſly to the place which the Angell pointed out for them, where they kindled a fire, whoſe ſmoake riſing on high, did ſeeme to overrun all the Iſland, and *Ireland* alſo. A certaine man called *Boia* dwelling in the ſaid place, and conſidering the ſtrangenes of the ſaid ſmoake, was much amazed therewith in ſuch ſort, that he could not eate or drinke, or enjoy any hearts content during all the day on which he deſcryed the ſaid ſmoake. His wife taking notice thereof, ſaid unto him, ſweet heart, how comes it that you loſt your courage, and that griefe hath ſeiſed on your thoughts? Vnto which the husband ſaid, that ſince he ſaw the ſmoake which did ariſe from the valley *Roſſina*, & overſhadowed all the Countrey, his heart trembled through the miſterie of the ſaid ſmoake; And I doe hereby conjecture ſaith he, that the kindler of the ſaid fire will ſurpaſſe in

The ſmoake of the teares of his fame.

power & might all the inhabitants of this Island Then said his wife unto him; husband, dispatch, & bring unto a head all your slaves and servants through the multitude whereof, you ought to oppresse the kindlers of the said fire. He complying with his wives command, gathered together a great number of wicked malignants, whereof six perished in the journey with the feaver: When the residue of the said miscreants which survived, observed that they could not performe their wicked intention, they returned homewards in a confusion: the said woman met them in their returne, who assured them that all their cattle perished at home since their departure. Which when they understood, they thought it fit to returne againe to their begun journey, and on their bowed knees to intreate the servants of God to take cõmiseration on themselves & their cattle. Having thus continued on their incepted journey, and come towards the Saint, they humbled themselves before him with an acknowledgement of their transgressions beseeching him to take pittie on them: saying further, they were well content he should alwayes enjoy the land which hee did then possesse. The servant of God extending the wings of his mercy towards them, said, that their cattle would be restored to life againe, which thing was accordingly accomplisht.

The wicked men suffer death for their presumption.

Here revives dead cattle.

11. The said *Boiaes* wife being at another day so farre enraged with envie, and mastered by the Divell, called together her maid-servants, and said to them; go & show your naked bodies unto the said Clergy-men, & provoke them to lust & venery with obscene words and signes. The said servants in obedience to their mistresse, went on their way, untill they came to the said Clergy-men, in whose presence they did sing dishonest ditties, and used wanton tricks, & unveyled such parts of their bodies, which nature commandeth to keepe private. When the good Monks saw those unbeseeming things, they put on a resolution to forsake the said place. But the Saint did cõfort them, saying that as the

He did not looke his schoole fellowes did. The Saint being thereunto required, said, that hitherto he did not looke his Maste

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He bravely resists temptations.

children of *Israel* suffered many tribulations, toyle, and continuall warrs against the seven Nations which God commanded to be destroyed, and arrived at length at the Land of Promise, even so it is now with such as covet the quiet and rest of the heavenly Kingdome, who must patiently endure many adversities, crosses & oppositions, which they must valiantly conquerre, and through Gods assistance utterly destroy the same. Therfore my children prove constant, & suffer not the enemy to boast of our flight. For, we ought to continue here, and *Boia* with his wife will perish. With these and such like speeches he confirmed the hearts of his disciples in their good purpose. And on the next day following *Boiaes* wife became franticke & distracted of her witts, and never afterward appeared. *Boia* himselfe was surprized and kill'd, and his dwelling place was burn'd with a fire which came from heaven, so that our Lord distroyed them all.

The severe punishment of the wicked.

He builds a Monastery in the valley of Rossina.

12. The malice of S. *Davids* enemies being crushe as aforesaid through the goodnesse of God Almighty, hee erected a famous monastery in the place by the Angell before appointed: and when the worke was done, he ordained that whatsoever the Monks had acquired with their daily worke, the same should be converted to their common livelyhood. The blessed man knowing also that slothfull rest, was the inticement & mother of all vice, kept his Monks alwayes in daily exercise and worke. For he was of opinion, that such as had submitted their minds unto the noxious rest of idlenes, would acquire the unstayed spirit of sloth, & purchase the pricking motions of venery & lust. Wherfore the holy man did exhort his own Monks, to beare an unfaigned constancie in labour, fearing least the Divell had found them wallowing in idlenesse: they renounced all worldly possessions, yea & gifts, and utterly detested riches. They had not any yoake of cowes or oxen to plough the ground withall, but digged the same with their owne proper hands. And when they had

His Monks doe labour daily.

had finisht their worke, you could scarce heare them speake any word, but what necessitie had enforced them; you could not see them discourse together, but every one went to pray, or accomplish whatsoever worke he was enjoyn'd to doe. As soone as the worke abroad was finisht, and that the Monks had returned to the Cloyster of the Monasterie, they did accustome to spend what remained of the day unspent till evening, either in praying, writing, or reading, & when the evening had been at hand, and that the little bell had tolled, every one of them would forsake his peculiar exercise, & repaire to the Quire. And in case any of them did heare the said tolling, he would forthwith repaire to the Quire, and though he had begun to write a letter or part of any word, yet none of them would stay to finish the said letter or word. And as soone as they had performed the divine office of singing psalmes and hymnes devoutly in the Church, they all accustomed to fall on their knees and with sighes & teares to meditate & ruminat devoutly on holy things, & when all the Monks had been at their rest and sleepe *S. David* alone powred forth many jaculatorie intercessions in the behalfe of his flocke. When also they were come to the refectory, they eate rather to supply necessity, than to satiate their stomacks. Their usuall fare & dyet was onely bread, some hearbs, and salt, better cheere they loathed: but the sickly persons, and such as had travelled farre, or were decrepit in age had better intertainment given them. When they had done grace, they accustomed to goe to the Quire, where they would continue for the space of three houres in watching, praying & kneeling. During the time they were at prayer, none of them durst presume to gape, cogh, or spit, whe they had ended prayer in this sort, they would goe to take their rest, wherein they did continue, untill the crowing of the cocke, and then they forsooke their repose, and would consume the remnant of the night on their knees in prayer. They disclosed also their very thoughts

The vertuous exercise of his disciples.

Communitas.

Their obedience.

His devout teares.

Their sparing dyet.

Their watch.

Their resignation and obedience.

thoughts unto their spirituall Father, whose licence they sought, to doe that which nature did of necessity require. They had nothing in particular, but all things were in common amongst them. For, whosoever had presumed to challenge property in any thing, would be grievously punisht for such an offence. Their garments were course and simple, & commonly of skins; their obedience did never faile to be in a readines at their superiours command: such also was their constant perseverance and vertue in accomplishing all resolutions, that whosoever had withdrawne himselfe from the world, to effect his pious purpose would have been forced at first before he were admitted of the brotherhood, to stand as a reprobate for the space of ten dayes at the doore of the Monasterie, receiving during that space many convitiating and opprobrious language. And, if he had borne all contrary rubbs untill the tenth day, his admittance would be then granted, by placing the novice at the first under the command of some grave Seniour, who had been superior for the time being, and when he had been well tryed there for a long time both with toyle, labour and adversitie, he would be at last admitted unto the brotherhood and fraternitie. They were not masters of any unnecessarie thing, but embracers of a voluntarie povertie. Furthermore, the holy father would not accept of so much as one penny for the use of the Monastery, which any that had been desirous to enter into and subject himselfe under his rule; but would have such a one to enter naked, as if he had escaped from shipwracke.

Their poverty.

His rule for the novices.

13. The Holy Father *David* unwearied with daily labours and overflowing with fountaine of teares, and flaming also with the ardor of the love of God, & his neighbour, consecrated with his pure hands the Hoast of our Saviours flesh and blood; whereby he was advanced to the conference and conversation of Angells: He also did accustome to step into cold water in nighe time, continuing therein untill such time as all the re-

His mortification.

rebellious heate and motions of his flesh were throughly tamed. He spent all the day time, either in reading, teaching, taking care of his disciples, or else in procuring after an unwearied manner, all necessary sustenance for orphane, poore widdowes, and other needie folks.

He procures Kinges Princes to despise the world

14. Wherefore, when the fame of his sanctity was spread far and neere, it was an occasion unto Kings & Princes, & divers others which were worldlings to abandon their worldly Kingdomes, and confine themselves within his Monasterie. Whence it hapned, that *Constantinus* King of *Cornwall* abandoning his worldly honour and government, tooke the habit of religion under *S. Davids* command, & made a happy end of his dayes. Hitherto wee have briefely spoken of his most blessed Life & conversation, and we purpose now to treate of his miracles.

A fountaine sprung out of the earth by his prayers.

15. The Monks assembled together on a certaine day, complained how they stood in want of water, the holy Father hearing thereof repaired to the next place, in which the Angell of God spoke unto him. Hee addressed himselfe devoutly to his praiers, & building his hope on God, besought his omnipotent Majestie to afoord them water and thereupon a fountaine of spring water gushed out of the earth: & a thing more admirable hapned also, for the said water was converted into wine. Whereby the Monks received great comfort and refreshment.

The water is converted to wine.

16. At another time also, whilest *S. Aidanus S. Davids* disciple, went upon a certaine occasion out of the Monasterie with an intent to studie his booke, his superior commanded him to hasten with others his fellow disciples to fetch home some fewell from the woods unto the Monasterie, the said wood was very far distant from the Monasterie. *S. Aidanus* was of such willingnes to obey, that he did not tarry to shut up his booke. Being come to the wood, they loaded their oxen with the wood, & taking their way upon the top

The obedience of S. Aidanus.

of

of an unaccessible and loftie mountaine which was neere the Sea; it hapned that the said oxen and their loads did fall into the Sea. The servant of God *S. Aidan* seeing the said precipice and fall, made the signe of the Crosse upon them, whereby it came to passe that the oxen came safe & harmelesse out of the said danger, & brought their loads also with them. During the time that *S Aidan* was performing the said worke of obedience, there fell such great raine, that the very fountains of the earth were replenished with waters: When hee came home, and unloaded the said oxen, he went his way to the place where he left his booke open & found the same open, and dry, & untouched by the said great raine, for which he rendred thanks to God. Two things may be gathered out of these two miracles, to wit, the power of the B. Father *S. David* in preserving the said opened booke from being harmed with the raine, and also the voluntary obedience of his disciple, by saving the oxen from the danger of the Sea.

S. Aidanus preserves the oxen which did fall to the Sea.

S. Aidans booke being left open to the raine was found untouched therewith.

17. *S. Aidan* returned unto *Ireland*, where having built a Monastery in a certaine place called *Ferna Guarni*, he led a most holy life. Being there on Easter eve fervently at prayer, an Angell of God appeared unto him, saying. Have you been given to understand, that poison is to be given to morrow at dinner by some of his Monks, to your spirituall Father *S. David*, *Aidan* said, hee was ignorant thereof. Then the Angell required him to send some of his disciples to informe S. *David* thereof. *S. Aidan* said, that there was no conveniencie of shipping or winde for that purpose. The Angell replyed, saying, Let your disciple *Scutinus* repaire to the Sea side, & I will carry him further. *S. Scutinus* doing accordingly went up to his knees in the Sea, where he was met by a beast of the Sea, which carried him over the Ocean towards the place where S. *David* the servant of God did dwell. And when *S. David* together with his Monks had finisht that Paschall solemnities, & was coming to dinner, (behold) *S. Scutinus* his disciple,

S Aidan builds the Monasterie of Ferna

S. Scutinus was carried into Wales on the backe of a Sea-beast.

met

met S. *David* by the way, unto whom he manifested the admonition of the Angell, and what else had befallen him in his journey, so that having given thanks unto God, they both sate together in the refectory. Where when they had done an end of the usuall prayers, the Diacon which was accustomed to serve the blessed Father, arose, and layd the poysoned bread before him. The Cooke and Steward had a hand in contriving the said wicked plot, but S. *Scutinus* said unto the Diacon, brother, you may spare your labour to day, for I purpose to supply your place by serving the B. Father. The Diacon being thereby confounded and astonished, departed away with great shame; S. *David* divided the said bread in three parts, blest the same, & having commanded one part thereof to be given unto a dog, and the other part, unto a crow, which having tasted thereof, fell dead presently in the view of all the beholders: As for the third part of the said venemous bread, hee kept the same with himselfe, & having hallowed it, he eate it, without any prejudice to his owne person.

He discovers the poison which was prepared for S. David.

The poison which he tooke, wrought him no harme.

18. It hapned also at another time, that S. *Barrius* returning from the Court of *Rome*, came to visit S. *David*, who gave him courteous and charitable intertainment, S. *Barrius* having stayed there for a good while, & fearing that his flocke might have sustained some prejudice by his absence, he entreated that S. *David* would please to lend him his own riding-horse, that being furnished therewith, he might with greater ease finish his journey, his request was granted him, and he rode the said horse very confidently on the Sea, as if it had been on a flowery field: Being gone far into the Sea, S. *Brandan* met him, who was carried on the backe of a great whale, & said to him. *Mirabilis Deus in Sanctis suis.* & so having saluted one another, S. *Brādan* asked him, whēce he came, and whether was he bound to take his way. When S. *Barrius* had told the occasion of his journey, the impediment of the winde & necessitie of his haste, S. *Brandan* said to him, goe on in peace: I doe purpose

S. Barrius doth visit him

S. Barrius rides to Ireland on S. Davids horse.

NATIONAL LIBRARY OF IRELAND.

ere long to visit the said B. Father. When *S. Barrius* made a speedy end of his journey, by arriving at home, he related all these occurrences unto his Monks tending much to their edification. Hee also detained the said horse with him for the use of his Monks, and *S. Barrius* his disciples caused the resemblance of a brasen horse to be carved on the Saint his Image for a perpetuall memorie of the said miracle.

S. Modomnoeus an Irishman, S. Davids disciple.

19. At another time also one of *S. Davids* disciples called *Modomnoch*, had in charge together with others, to levell and make plaine a certaine uneasie way for the easier passage of carriages, who observing one of the worke-men labour after a lazy manner, gave him harsh language therefore, demanding of him, what was the occasion of such his lazinesse. The workeman being so spoken unto, frowning thereat, lifted up in his hand the grow of Iron wherewith he worked, intending to give a mighty stroake thereof unto *Modomnoch* in the pate. But *S. David* espied in spirit the said act, wherefore, lifting up his hand, and making the signe of the blessed Crosse therewith, the arme of him which offered the said stroake instantly withered. When *Modomnoch* the said blessed disciple of *S. David* purposed to returne to *Ireland*, & tooke shipping for that purpose, 'tis remarkable, how that all the swarmes of bees which were in that Countrey following him, intred the ship at once with the said *S. Modomnoch* who had in charge from S. *David* to feed & keepe all his bee-hives, to the end the weaker sort of men, might have had some refreshment of the hony with their meate, but the disciple was unwilling to defraude his companions of their bees, being so advantagious unto them, wherefore he returned towards S. *David*, the said swarmes of bees being in the reare of him, which returned againe to their proper hives: when he tooke leave the second time with his fellow-disciples, loe, the said bees pursue him, as they did formerly, which when he perceived, he returned againe to his brethrē, & the bees accompanied him. The-

All the bees of the country follow S. Modomnoch.

like

like accident betiding him the third time he set on with his journey, & the brothers observing the unwillingnes of Gods servant to carry the said bees away, they all gave way and their blessing unto him, and also S. *David* was well pleased he should transport away with him the said bees, which the blessed Father *David* did blesse, saying, Let the Countrey whereunto these bees are carryed, abound with their encrease, & their seed and growth shall never be wanting there: and let our City never have any of their breed hereafter, & let it be quite abandoned by them. Which thing is observed to be accomplisht to this present time, for, if any bees had been brought thither from any other place, they would not live any considerable time. But the Isle of *Ireland* in which no bees (untill that time) could live, did afterward flourish with great plenty and store of bees and hony. Hereby it might be gathered, that bees could not live in *Ireland* before that time, for, in case the dust or gravell of the earth of *Ireland* had beene throwne amongst the bees of other Countreyes, they would presently forsake and run away from the said dust or gravell, as from venome.

20. Afterward an Angell of God came to S. *David*, requiring him, to prepare himselfe with his two disciples *Elind* and *Patero* for to undertake a journey towards *Hierusalem*. The Saint said unto the Angell, it was not possible to performe his request, in regard the said disciples were in forraigne places, & far distant from him. Whereunto the Angell made answer, that he would goe visit the said disciples, and bring them to meet him in a certaine place. When S. *David* had made all things ready for his journey, and so went to Sea, where (according to the Angells promise) he met the said disciples, which made up a competent societie, consisting altogether of ministers & servants, breathing onely one soule and will, no body being master over any of the rest. Their deserts encreased, as their labours augmented. When they past the british Sea, and had

He was admonisht by an Angell.

arrived in France, where they heard spoken a language whereof they were ignorant, they were repleniſht ſo farre with the gifts of the holy Ghoſt, as they did not onely underſtand divers ſorts of languages which they could not ſpeake before, but did alſo ſufficiently pronounce the ſame. God Almighty guided them all the way, till they arrived ſafe in *Hieruſalem*, but, before they had entred the City, an Angell of God appeared unto the Patriarch of the ſaid City in his ſleepe, ſaying unto him, that there were three famous men come thither from the weſterne world, whome it behoved him to receive joyfully, and to conſecrate the third man of them called *David*, an Archbiſhop. The Patriarch hearing that newes, was very joyfull, and ſo, preparing three moſt honourable ſeates for them, he received them with great charitie, and afterward did create S. *David* an Archbiſhop.

They were endowed with the gifts of tongues.

He is made Archbiſhop.

21. When the Patriarch had done as aforeſaid, hee required them to give eare unto his voyce, and obey his admonitions. The malice and wickedneſſe (quoth he) of the Iewes and Hererecticks is (in our dayes) growne very ſtrong againſt the Chriſtians, wherefore it behoveth you to apprehend that your vocation is to this end, that you behave your ſelves like the diſcreet and vertuous ſouldiers of Chriſt in the Eccleſiaſticall Army, withſtanding your adverſaries with the target of faith, and ſword of the ſpirit, which is the Word of God. Wherefore (I beſeech you) to prepare your ſelves for the daily preaching of the Word of God, that the endeavours and attempts of ſuch like miſcreants might be fruſtrated and weakened. They obſerved the ſaid directions ſo effectually, that they fructified much the Eccleſiaſticall ſeed with their daily ſermons, by converting many ſoules to the Chriſtian faith, & corroborating ſuch as ſtaggered in the ſaid faith.

They converſ Iewe & hereticks

22. Having finiſhed the ſaid happy and fruitfull pilgrimage, and purpoſing to returne homewards in purſuance of Gods holy Ordinance, the Patriarch gratified

tified S. *David* with foure blessed and venerable gifts; *Holy re-*
viz. a portable hallowed Altar, a Crosier or staffe, a sa- *liques*
cring bell, and a tunicle, by whose meanes divers mi- *given to*
racles were wrought in sundry places: they also kept *S. Da-*
the said gifts with great veneration. *vid by*
23. It hapned on that time that the heresie of *Pela-* *the Pa-*
gius began to encrease and vehemently to start up and *triarch.*
revive in the border of *Britaine*, for suppressing whereof
an universall Synod of the Bishops and religious men
of that Countrey was assembled. Having therefore *A Synod*
gathered together. 118. Bishops, a great many Abbots, *of 118,*
& such a multitude of secular & regular Church-men, *Bishops*
together with many Kings, Princes and Peeres of that *assem-*
Countrey, who seemed (through their multitude) to *bled a-*
have covered all the land: they said amongst them- *gainst*
selves, that their number was so great, as it was not *the Pe-*
possible that they could distinctly perceive the speech *lagian*
which should be spoken, nay their clamour was such, as *heresie.*
the sound of a trumpet could hardly be overheard,
wherefore it was to be feared the people would persist
in that erronious heresie. Let us therefore thus order the
busines say they, that the people might heare the Ser-
mon, by laying in a heape together a great many cloa-
thes and garments, whereupon one of us will stand &
begin to preach, and whosoever of us the people will
give hearing unto, let him be made the Metropolitan
over us all with our universall consent. The proposition
being thus made, a place was pointed out, whereon a
huge heape of vestments was raised, & one of the Pre-
lates mounting the same, & beginning to preach, was
scarce listned unto or heard by the neerest unto him;
such was the tumult of the people. Sundry other Pre-
lates went after that manner on the said heape, with an
intent to preach unto the people, but all their endea-
vours proved fruitlesse, by meanes of the clamorous
people. The said unexpected successe wrought such
deepe impressions in the mindes of the Prelates and o-
ther devout people, that they were in feare, the people

would

would by meanes thereof perfist in their heresie. Alas (say they) we take great paines, and our labour proveth very unfortunate. Then stood up one *Paulinus* a Bishop, saying in the hearing of the other Prelates, that there dwelled hard by a certaine Bishop which was ordained by the Patriarch of of *Hierusalem*, who was also a man of great eloquence, and full of Gods grace, and of religious life, being alwayes accompanied with an Angell of our Lord, & that it were well done of them, to convene him to their said Synod. Whereupon they dispatched messengers in all hast for him, requiring him very earnestly to repaire unto their Convocation, but he made twice or thrice an humble excuse, wherefore the famous men, *S. Daniel* and *Dubritius* were sent unto him, for whose sake and reverence he was pleased to come to the Synod. As they were in their way towards the convocation, loe, a certaine woman whose sonne was dead, came unto *S. David*, and cast before him the corps of her sonne lamentably beseeching him to restore the child to life againe: the holy Father, taking compassion on the mothers affliction, made prayer unto God, and restored the child to life and health againe. When the mother saw that, she said to the Saint: my sonne was dead for any thing I could doe, Let him therefore henceforth live to serve God & you. Then the blessed father taking the said child, put him on his shoulders, & carryed him in that manner to the Synod: this child afterward made a happy end of his dayes. When S. *David* came to the *Synod*, all the secular and regular Clergie-men exceedingly rejoyced thereat: being intreated to preach the Word of God unto the people, he condescended thereunto very humbly. And when hee proceeded to his Sermon, a white pigeon coming from heaven lighted in the presence of all the beholders on S. *Davids* shoulders, which perched in that sort, untill he had finished his Sermon. When hee preached with a shrill voyce unto all the people, the earth did swell under his feete in such sort, that all

He revives a dead child.

Hee preaches against the Pelagians.

the

the auditors saw him lifted on high, as if he had stood on a high mountaine, from whence he sounded like a trumpet, confounding thereby the said heresie, & corroborating the Catholique Faith; by meanes whereof every one embraced the truth, rendring unanimous thanks unto God & his Saint: Afterward he was ordained Archbishop of all *Britaine* with the universall cõsent of all the Prelates, Kings and Peeres of the whole countrey, and his chaire was the Metropolitan of all other Episcopall Seas, so that whosoever had sate therein, would be esteemed & taken as Archbishop & primat.

24. The clowds of heresie being thus dispersed, & the errors thereof confounded, they began then to confirme the decrees of the Catholique faith, & to testifie the same with their authenticall Seales. Hee did also convene another Synod afterward, wherein having ordained certaine wholesome & profitable constitutions, he procured to get them confirmed by the Popes authority, which when he writt with his own hand, he required the same to be observed by all the Churches. All the Churches and Monasteries of *Britaine* received their rules & manner of living from both the said Synods. *He called another convocation*

25. Having thus accomplisht these affaires, the Churches flourish in all places, Monasteries are erected, & the works of charity & piety are done every where. S. *David* being appointed by God to scowre & watch the house of *Israell*; discharged the affaires of his flocke in such sort, that his life & learning became an exemplarie discipline unto all men, by assisting & comforting all manner of want, like a pious Father & Pastor. My pen is not sufficiently able to set forth & declare the great grace of vertues which shined in him, and the great profit wherewith hee fructified the Church of God. The said Blessed Prelat lived in this mortall life the space of 147. yeares. *He lived 147. yeares.*

26. When our mercifull Lord was pleased to reward his Saints pious works with the happy Kingdome of heaven, on the 22. of *February*, the Monks being

ing at their Mattins, an Angell of God appeared & sai unto him. Take notice *David* (quoth he) that the da you long expect for is neere at hand. The Saint knew the said sweet speech, and said, *Nunc dimitte servum tuum Domine in Pace.* O Lord permit your servant now to de part in peace. The Monks tooke notice of their talke, although they did not fully understand what they meant, which wrought great amazement in them. The whole City was then repleniſhed with the melody of Angells and wonderfull fragrant odour. And the bleſſed Father elevating his face & minde towards heaven, ſpoke with a lowd voice. *Domine accipe ſpiritum meum.* O Lord receive my ſoule. Whereunto the Angell answered in the hearing of all the brothers. *David* prepare your ſelfe againſt the firſt day of *March*, for Ieſus Chriſt the King of the whole world will meet you then, attended on, and waited by many millions of Angells. At the hearing whereof, all the auditors were ſeiſed with mightie ſadnes, and the whole City repleniſhed with ſighs and lamentations. But he did comfort them, ſaying, brethren be conſtant in your good purpoſes, & doe not forgoe the yoake which you undertooke untill your dying day.

A pleaſant odour begot by the Angelicall talke.

The day of his death is foretold him by the Angell.

27. From the houre that the Angell ſpoke unto him as aforeſaid, hee ſtayed in the Church, alwayes preaching unto all that came, the Word of God. The Angells making report of his death over all *Britaine* and *Ireland*, all the Saints of both Countries repaired with ſuch celeritie to the ſaid City, as if they had been flying birds. The whole City reſounded then with clamours and lamentations. When Sunday drew on, he preached a long and devout Sermon unto the people, thereby encouraging them to the perſeverance of good works, and conſecrated the bleſſed Hoaſt, which when he recived, he fell ſicke; and having ended the divine office, he ſaid unto the Brothers, that on tweſday being the firſt of *March* he would follow the way of his forefathers, and ſo he commended them to the keeping & tuition

Hee preacheth for 8. dayes before his death

Having received the B. Sacrament, he dyed on the firſt day of March.

tuition of the Father of mankind, whom I doe (quoth hee) beseech to grant you the grace of perseverance in such things as I taught you. On the said twesday came the Quires of Angells (at the crowing of the Cocke) replenishing the whole City with heavenly melodie & odoriferous fragrancie. When the Monks & other Clergie-men were singing their Mattins, Our Lord Iesus Christ appeared unto him, which begot such alacrity of spirit in him, that he said *Trahe me post te.* O Lord, draw me after you. And in that sort his most blessed soule was lead by Christ our Saviour, accompanied with multitudes of Angells to the celestiall Kingdome, The blessed body was solemnly interred in his owne Church by those Saints that came to see him. His soule now raigneth with Christ, unto whom be all honour and glory for ever, *Amen.*

THE FIFT DAY OF MARCH.

The Life of S. KIERAN *Bishop and Confessor, collected out of the booke of Kilkenny.*

HE Most blessed Bishop *Kieran*, being the first borne Saint of *Ireland*; was borne in the West part of *Leinster*, which is called *Osfrigia* or *Ossory*. All the inhabitants of *Ireland* were Pagans at the time of his birth. His Fathers name was *Luygneus*, one of the greatest nobility of *Ossory*. His Mother was named *Liadain*, which was borne in the South of *Mounster*, to wit in the place, called *Corca Laighde*. *His countrey & parentage.*

Before that his Mother was conceived of him, she did dreame that a star had gone into her mouth. With this dreame she acquainted some Magicians, who did assure her, that she would bring forth a child which would be a venerable man, whose fame and vertue should be permanent in *Ireland*, till the worlds end. Afterward, *S. Kieran* the chosen servant of our Lord was conceived, borne, and bred in the dominion of *Corca Laighde*, *His Mother dreames that a star entred her mouth.*

Laighde, to wit in the Island *Clera* or *Inis-clere*. Our Lord did truely and undoubtedly predestinate him from his Mothers wombe, because, that when the Name of Christ was unheard of and unknowne in *Ireland*, upon the time of his birth the true exercise of Christian religion was engendred at once with him. His parents and all that beheld him were amazed at his sober carriage, godly nature, his sweetnesse of speech, continuall fastings, solide advice, & his other endowments which properly appertaine unto holy men.

Before his Baptisme he obtained of God the saving of a little bird which was take by a kite.

3. The beginning of S. *Kieranes* miracles appeared after a celestiall manner in the said Isle of *Inis-clere*. *Kieran* being then but a boy, observed a Kite to descend unto a certaine nest, where he preyed the bird which rested there, and carryed away the laid bird in S. *Kieranes* presence, the said sight did wonderfully trouble the blessed child, who prayed earnestly for the restitution of the said bird, which the said ravenous Kite restored, leaving the same halfe dead & wounded before S. *Kieran*, in whose presence the said poore bird was forthwith restored to his former strength, and so rested himselfe in safetie on his former nest.

Being 30 yeares old hee went to Rome, where he stayed 20. yeares.

4. S. *Kieran* lived in integrity and sanctity both of body and soule for the space of 30. yeares in *Ireland* before he was baptized, because the Irish were gentiles during that time as we declared formerly: through the assistance of the holy Ghost, he lived all that time perfectly & religiously. Hearing how the Christian and Catholique religion did flourish in the City of Rome, he travelled from *Ireland* thither, where he received Baptisme, and was instructed in the Catholique faith. Hee did carry in *Rome* for the space of 20. yeares reading the holy Scripture continually, interpreting the severall books thereof, and attaining diligently the Ecclesiasticall Canons: his wisedome, discreet demeanor, Religion and Christian profession appearing to the people of *Rome*, he was there consecrated Bishop.

Hee is made Bishop in Rome.

5. Being afterward sent to *Ireland* his native Countrey;

trey; hee met in *Italy* by the way S. *Patricke*, Archbishop of all *Ireland*. When the Saints saw one another they were very joyfull. S. *Patricke* was not Bishop at that time, but was afterward consecrated Archbishop by Pope *Celestine*, and sent to preach the Gospell in *Ireland*; although there were other Saints in *Ireland*, yet God Almighty reserved the charge and Primacie of the whole Countrey for him; because, that before S. *Patricks* coming to *Ireland*, the Kings and Princes of the Countrey did not receive the faith by the Preaching of any other. S. *Patricke* said then unto S. *Kieran*; goe on thy way for *Ireland*, before me, & doe not make any stay untill you come to a certaine fountaine called *Fuaran*, which lyeth in the borders of the South and North of *Ireland*, erect a Monasterie there, for your honour and renowne will arise from that place. S. *Kieran* answered, that he was ignorant of the place where the said Fountaine was: S. *Patricke* said unto him, most endeared brother, be of good courage, for you may travell securely & our Lord will assist you, take this Cimball to be your fellow-traveller, which will give no sound, untill such time as you come to the said fountaine, whereunto as soone as you come the said Cimball will sound cleerely & sweetly, and I will visit you in that place after the expiration of 30. yeares. Having so said, they embraced one another, and S. *Kieran* went on his journey to *Ireland*, but S. *Patricke* tarryed in *Italy*.

He met S. Patricke in Italy, who did appoint him his place of residence in Ireland.

6. The said Cimball of *S. Kieran* was soundlesse from that time forth, untill hee arrived at the said Well of *Fuaran*, according the prediction of S. *Patricke*, when S. *Kieran* came to *Ireland*, our Lord guided him to the said Well, at which place the said Cimball gave a cleere sound. The said Cimball is called *Kierans Bardan* (or rather *Bodhran* being an Irish name, significing soundlesse or mute) which is held in great esteeme both in Saint *Kierans* sea, and in the whole Provinces. The said Cimball is carryed over the whole Country for the conjuration of Princes, and defence of the poore, and also for exacting the revenue of S. *Kierans*

Monasterie. The said Cimball was made by S. *Germanus* the Bishop and master of S. *Patricke*. The said Fountaine lyeth (as we said formerly) in the confines or borders of the Provinces of *Ireland*: and in that Countrey of the South part of *Mounster* which is called *Hele*. The B. S. *Kieran* began to leade an Heremiticall life in that place, which was spacious & solitary, beset every where with woods & thickets, and built his cell there of vile materialls, which in processe of time grew to be a Monasterie, & afterward became a spacious City through the aboundance of mercy which our Lord heaped on S. *Kieran*; all which places beare one name, *Sayghir*.

He builds the Monastery of Sayghir.

7. At the first coming of S. *Kieran* thither, he sate him downe under a certaine tree, which shadowed a most cruell Boare, who looking on S. *Kieran*, & perceiving him to be a man, ran away with feare, but afterward it pleased God Almighty to qualify the fiercenesse of the said Boare, so that he returned againe, becoming familiar, as it were a servant to the blessed man, the said Boare might be supposed to have been the first disciple or Monke that S. *Kieran* had in that place: who went forthwith in the holy mans presence and cut twiggs and grasse with his teeth, which might serve as materialls to build a cell for the Saint. When the Saint went thither, he had no body in his company, for he left his Disciples behind him. Sundry other beasts came afterward to *S. Kieran* from the cavernes of the wildernes, to wit a Woolfe & a Brocke or Gray, a Fox & a Hinde, who tarryed very gently with the Saint, and obeyed him in all his requests and commands.

8. It hapned that the Fox, being more crafty & deceitfull than the other beasts, stole away his master S. *Kierans* shooes, carrying them away unto his former den or caverne in the wilderneſſe, contrary to his accustomed gentlenes towards the Saint, & with intent to eate them, *S. Kieran* knowing what had happened, dispatched another disciple or Monke of his, to wit the Gray, in pursuit of the Fox, and to bring him home

againe:

gaine. The Gray being acquainted with the windings nd turnings of the woods: without more a doe went on his way towards the den of his brother the Fox, whom he found ready to eate the ſaid ſhoes of his maſter, wherefore he cut off cleere both his eares & tayle, nd tooke hold of him by the haire, forcing him to reurne againe to the monaſterie for to doe penance for his ſaid theft. The ſaid Gray & Fox returned to S. *Kierans* cell with the ſaid ſhooes about nine of the clocke. The Saint ſeeing the Fox, ſaid unto him: Brother, what was the cauſe you have wrought this wicked deſigne, which becometh not a Monke to doe: doe not you ſee, that our meate & drinke is in common amongſt us, & if you had been deſirous to eate fleſh, God Almighty would convert the barks of trees into fleſh for thine uſe at my prayers? Wherefore the Fox having faſted long for the ſaid offence, beſought forgiveneſſe of his maſter, and would eate nothing untill he had obtained it, which when his maſter was pleaſed to pardon the Fox from that time forth was tame and gentle with his other fellowes.

The Gray whips the Fox and compells him to doe Penance

Courteous Reader, leaſt the matter contained in the 7. and 8. ſections of Kierans life, touching the obedience & familiarity of the wild beaſts towards him, may ſeeme incredible unto thee, I have therefore ſuperadded what followeth out of Fa. Colganes Annotations upon thoſe ſections, wherby you may underſtand, that aſwell as it was Gods pleaſure, that the Crocodile was ſo farre obedient unto S. Pachomius, as to carry the bleſſed man on his backe over a broad river; A Lion, (a beaſt naturall wild & fierce) as Moſchus reports in vitis Patrum, *was ſo familiar unto the B. Abbot S. Geraſimus, that he followed the Saint in all his journeyes, obeyed his commands, like an humble ſervant, & boare ſuch filiall affection to him, as that he did not forſake him all the ſaints life time, & when the ſaint was dead he could not be driven from his mount and place of buriall untill ſuch time as for griefe and ſorrow he famiſhed and dyed there; Even ſo it was Gods unſearchable pleaſure that the wild beaſts mentioned in the ſaid two former ſections gave ſuch unaccuſtomed obedience & familiarity unto S. Kieran, who (as you may obſerve in his life) was as much favoured by God Almighty, for the auſterity & ſanctity of his life, as any of the aforeſaid*

Saints,

Saints, be it spoken without disparagement. Read further (if you doubt) Fa, Colganes Annotations in the Latin Originall, which will give sufficient satisfaction herein, and in all other doubts to any the best learned, and iudicious Reader, all which I have omitted for brevities sake.

Three other Bishops preached in Ireland before S. Patricke

9. Afterward S. *Kierans* owne disciples with many more repaired unto him thither, and began to erect a famous Monasterie. The aforesaid tamed beasts lived there all their life time: their master S. *Kieran* was much recreated with the sight of them in his old age. In the meane time the Christian faith encreased in *Ireland*, because, that three other holy Bishops preached the Gospell there before the coming of S. *Patricke*, S. *Albæus* Bishop did preach the faith in sundry places in *Ireland*; so did S. *Ibarus* Bishop, and the blessed Bishop *Declanus* in his owne native Countrey called *Dese*, & the blessed S. *Kieran* converted unto the faith of Christ very many persons in his owne native Countrey of *Ossorie*, and in sundry other adjacent places. Afterward when his holinesse Pope *Celestin* sent the glorious Archbishop S. *Patricke* to *Ireland*, many Kings, Princes, & Lords were by his meanes converted to Christian religion, & all *Ireland* did throughly embrace the faith & Christian Baptisme.

10. S. *Kierans* mother came to visit him, whom he did not only convert to the Christian Religion, but was also a meane to make her a faithfull servant of our Lord. Hee also built for his said holy Mother *Liadania* a cell apart in the adjoyning place, whereunto he gathered unto her many holy Virgins, amongst whom was one, very beautifull being the daughter of a certaine noble man of *Mounster*, her name was *Brunechia*, S. *Kierans* mother loved her entirely, because she was fostered by herselfe, & of honest behaviour. *Dymma* Prince of the Countrey of *Hua-Fiach*, hearing the report of the said Damosells beauty, came accompanied with armed men, and carryed her away by force from her Cell; he kept her with him for many dayes in his owne Castle, using her as his owne wife, and bearing great affection to her. S. *Kieran* hearing of the said ravishment went to

Dimma,

ymma, to bring the ſaid Virgin out of his hands; who ould not upon any intreatie or perſwaſion ſuffer her goe away, ſaying by way of deriſion to the ſaint, at he would not part with the ſaid Damoſell upon a- tearmes, unleſſe he were awaked on the next day by e voice of a Storke. It was then winter time, & there ll on the enſuing night a mighty ſnow, whereof no- ing was ſeene to fall on the place where S. *Kieran* re- ained with his diſciples. On the breake of day fol- wing it pleaſed God, that a Ciconian bird or Storke, id ſing on the top of every lodging of the ſaid caſtle. Which when Prince *Dymma* heard, he came forthwith, nd proſtrated himſelfe before S. *Kieran*, and delivered way very willingly the ſaid Damoſell, which was hea- ie and got with child. The bleſſed man having obſer- ed that, bleſt her wombe with the ſigne of the holy roſſe, whereby the birth which was in the mothers wombe vaniſhed and never came to perfection; after- ward S. *Kieran* returned and brought her to her owne ell, which the Iriſh call, *Ceall Liadain*.

You are to under- ſtand that the birth was not quicke.

11. Afterward the aforeſaid Prince *Dymma* falling to elapſe of love towards the ſaid Damoſell *Brunechia*, urpoſed to carry her away with him the ſecond time: ut at the requeſt of the three SS. to wit, *Kieran*, his nother, & *Brunechia* it pleaſed God Almighty that he hould finde the ſaid *Brunechia* dead. For as ſoone as ſhe eard that the ſaid Prince was coming to ſnatch her a- way, ſhe departed this mortall life. When the Prince aw that ſhe was dead; he was therefore very ſad, and ſaid to S. *Kieran*, that he was the cauſe of the death of his wife, alleadging ſhe had been his proper wife, and that ſhe did not know any other carnally beſide him, for that he was reſolved to marry her onely, wherefore he threatned S. *Kieran* to dwell in that place no further, becauſe that he reſolved to expell him therehence. The ſaint hearing that, ſaid, that *Dymma* had no command over him, but God Almighty gave unto him a tranſi- tory power onely as a ſhadow, to continue during his

owne

own unsearchable Iudgement: wherefore it was his in
tent to tarry in that place against *Dimmas* will. When t
Prince did heare those words, he went away in a furi
threatning the servant of God. This injurie offered t
S. was punished by God Almighty, for when the Prin
returned to his castle, he saw the same a fire, & his e
deared sonne lay a bed in one of the roomes thereo
being forgotten to be taken away. When the poore i
fant was in such hazard, as no body could save him
The Prince his sonne is saved from the flames.
his foster mother cryed out alowd. My child I do
heartily commend you to the hands of S. *Kieran* of *Sa*
ghir. Observe the great and admirable successe; for, th
child was found safe and alive, although all the house
were destroyed and consumed by the fire.

Dimma becomes penitent.

12. The Prince taking to consideration what hat
passed in this matter did come together with the Bi
shop *Aidus* to visit *Kieran*, & he did penance for his of
fence, promising to accomplish whatsoever *S. Kiera*
would command him to doe; The said Prince did pre
sent his two Sonnes, to wit, *Dunchadus* who was save
from the fire, & his other Son with all his issue & stock
to be perpetually devoted unto S. *Kieran*. Afterward th
Prince departed his way, having received the Saint
benediction. S. *Kieran* was very sad for the suddaine
death of his deare child *Brunechia*, and foresaw that the
said Prince his intent was not to offer her any further
violence in case she were alive, wherefore he tooke his
way where her corps lay, and made prayer in her be-
halfe, by whose intercession she was restored againe to
life, and lived many yeares after in her profession.

Brunechia is revived againe.

13. The steward of the Monasterie came on a cer-
taine day unto *S. Kieran* saying that they were disfur-
nisht of swine, & that it were fit, they should buy some
for the use of the Monasterie. The saint answered, that
our Lord which did aboundantly furnish them with o-
ther necessaries, would in like manner afford them
swine. On the ensuing day was seene a faire large sow,
having 12. young piggs following her, which were

He is miraculously prouided of swine.

sent

ſent by God miraculouſly, as the bleſſed man had fore-told: from whoſe breed many heards of hoggs encreaſed in that place.

14. The ſteward came alſo at another time to S. *Kieran* enforming him how that they were in want of ſheepe, & that it was very requiſit for them, to buy ſome. The B. man anſwered that as God did furniſh them formerly with ſwine, hee would ſupply their want of ſheepe now. Then they went to the gate of the Court and deſcried 27. white ſheepe in a flocke eating the graſſe, which ſheepe did afterward encreaſe to a great nũber. *and of ſheepe.*

15. A certaine noble man called *Fintan*, having his ſonne *Leogarius* dead, carryed him to S. *Kieran*, beſeeching him to reſtore him to life. The holy man repoſing his truſt in Chriſt, drew neere the dead body, and did preſently revive the ſame, & reſtored him to his Father, after which time the ſaid *Leogarius* lived long, & offered to S. *Kieran* the village of *Rath-ferra* with all the appurtenances. *He reſtores a dead man.*

16. About that time S. *Patricke* came to preach the faith in *Ireland* & repaired to the Province of *Mounſter*, *Enguſſius Natfraichius* his ſon being King o *Mounſter*, was by him converted & baptized in the Citie of *Caſhell*. It befell thẽ that one of the ſons of *Ercus*, nephew to *Duach* of *Oſſory* killed accidentally S. *Patricks* horſe: who being apprehended by ſome of King *Ænguſſius* ſouldiers, was impriſoned with an intent to kill him. S. *Kieran* at the intreatie of the ſaid parties friends came to *Ænguſſius*, & paying him a ſum of gold, and ſilver did redeeme the ſaid priſoner. And when the priſoner was at large, the ſaid gold & ſilver vaniſhed away. The King waxing angrie thereat, ſent for S. *Kieran*, & enquired him, why he deluded him with a phantaſie in redemption of the ſaid priſoner: The holy man anſwered the King, that all mettalls were made of nothing, & would be turned againe to nothing. The King was thereat much enraged, & being blinded by the hand of God, fell on the ground. But *Carthacus* S. *Kierans* diſciple & nephew to K. *He did redeeme a captiue with gold which vaniſhed away afterward.*

Ænguſſius was an earneſt ſollicitour to his maſter in h
uncles behalfe: but the Saint anſwered, that as he g
his deſire of gold, ſo he did now partake of Gods di
full revenge. The King was then almoſt at the point
death: & *Carthacus* with ſundry others were earneſt ſu
tors to S. *Kieran* in behalfe of *Ænguſſius*, whereby the h
ly man repaired to the place where the King had thre
ned him, and (as ſome doe conceive) he did reſtore hi
to life, for he is ſuppoſed by ſome to have beene dea
When the King was healed as aforeſaid, he gave ma
thanks unto God Almighty, & offered many rich pr
ſents unto S. *Kieran*.

17. The aforeſaid K. *Ænguſſius* had very skilfull muſi
cians, who accuſtomed to ſing & play ſweetly unto hi
the famous atchievements of worthy perſons. The
muſicians going on a certaine time abroad the Cou
trey called *Muſcrie-ſhire*, in *Mounſter*, were ſlaine by thei
enemies, who hid their bodies in a lake in the deſert (a
that time K. *Ænguſſius* his Kingdome of *Mounſter* was al
together peaceable) & their fidles were hung on a cer
taine tree on the banke of the ſaid lake. K. *Ænguſſius* mi
ſing his muſicians, and not knowing what had hapne
them, was very penſive, wherfore he repaired to S. *Kiera*
to be reſolved of his doubt, in regard he knew that S.
Kieran was replenithed with the ſpirit of Prophecie. The
King ſince he was baptized, would not goe to the Magi
cians or South-ſayers to take their reſolution. When S.
Kieran was queſtioned thereof, he ſaid that the King
muſicians were covertly killed, & their bodies hidde
in a certaine lake or ſtanding poole, & their harps hung
in a tree over the ſaid poole: S. *Kieran* being deſired by
the King, came along with him to the lake ſide, & faſte
for that day, by meanes whereof the lake became drie
ſo that they diſcerned the bodies on the bottome of the
drained lake, neere unto which bodies S. *Kieran* ap
proached, & beſeeching the Father, Son, & Holy Ghoſt
in their behalfe, he made them ariſe, as if they had go
out of a heavy ſleep: The ſaid Muſicians were ſeaven in
number

He reſtores 7. men & draines a great lake.

r in h umber, and lay drowned in the ſaid lake for a whole
he go noneth, & they were no ſooner reſtored to life, then ta-
s dir king their Harps in hand, they played in ſuch delicious &
oint c armonious manner before the King & the bleſſed Biſhop,
eſt ſu hat they lulled ſome of the auditors to ſleepe, & rendred
he ho lory to God for his great mercy. The ſaid lake is from
hre hat day untill this preſent time dry & without any water,
re hin ut it retaines hitherto the name of *Lochna Cruitireadh*,
dead which interpreted into Engliſh, meaneth, the lake of the
man Harpers. Afterward S. *Kieran* gave his benedi&tion to the
h pre King & people; & returned to his owne Epiſcopall ſeat.

18. One of the ſaid King of *Mounſters* officers walking
muſ broad with ſome of his companions in the Countrey of
o hi *Oſſorie* ſaw ſome hoggs which belonged to a certaine ho-
The ſe man, and commanded his ſouldiers to kill one of the
Coun ſaid hoggs: when they aſſayed the hoggs, loe, their enemy
their ruſh out of the wood againſt them, & kilt the ſaid officer
ert (a & twenty more of his ſouldiers upon the banke of the
as al brooke *Broſnath* When notice came unto S. *Kieran*, he was
a cer perſwaded by *Carthagus* nephew unto *Ængußius* & S. *Kie-*
s mi *rans* diſciple, to haſten towards the ſaid brooke, and to
pne cauſe the ſaid dead bodies to be brought home, leaſt the
Kiera beaſts would devoure them. S. *Kieran* having gone thi-
at S ther, and ſeeing but a few carrs to tranſport ſuch a num-
. The ber of bodyes, ſaid with a lowd voyce unto the dead
Magi Corps: ariſe you that be dead in the name of our Lord
en S eſus Chriſt, and accompany me. When he pronounced
King hoſe words, the ſaid officer, and his 10. ſouldiers ſtood
dden quicke on their feet, and with them alſo the hogs which
hung they killed did ariſe, and went ſtraight-way towards his
d by oly Owner, whoſe name was *Eci anus*. The ſaid ſouldiers
aſted & officer which were reſtored to life became Monks under *He reſto-*
drie S. *Kieran*, & lived religiouſly all the dayes of their lives. *res*
f the 19. On a certaine day S. *Kieran* expoſed a cleane ſheet *many*
ap on a bryer which was full of mulberies, the bleſſed man *to life.*
Ghoſt was inſpired by the holy Ghoſt to doe ſo, to the end the
go ſaid mulberies ſhould keepe their accuſtomed ſweetnes
en in and ripeneſſe againſt the bitter cold of the winter which
nber might

might have annoyed them: the said mulberies were covered with the said sheet for the most part of the yeare, retaining alwayes their usuall maturity & sweetnesse as on the first day they were covered. On the ensuing yeare *Conchrydius* Prince of *Ossory* prepared a feast for *Æneghussius* king of *Cashell* & his Queene, which was enamoured of the said Prince at the said bâquet in such sort that she desired to have him a bed with her. The said Prince was of very faire personage, yet would not he condescend to the said Queenes unlawfull request at any hand. Who perceiving her hopes to be frustrated, faigned to be grievously sicke, to the end she might tarry in the said Prince his castle after the king her husbands departure. The said Queene being questioned touching her sicknes, said, that if she had but some mulberies to be eaten, she would be eased of her sickneſſe, and she was of opinion that such fruit could not be found that time of the yeare. But the Prince being fearefull that shee would tarry with him in his Castle after the kings departure, addressed his way towards his own Patrone *S. Kieran*, unto whom he disclosed the whole matter. The whole kingdome of *Ossory* was then his parish. When the Prince made his complaint to the holy Bishop, he dispatched one forthwith toward the said Brier which was covered with the aforesaid sheet, preserving the mulberries from *Autumne* untill *April*, and brought a vessell with him full of the said fruit unto the Queene, who did no sooner eate thereof, than was cured of her maladie, to wit, the love wherewith she did affect Prince *Conchrydius*, because that afterward shee tooke no regard of him; the said mulberies did taste in the Queens palate & to the rest who eate thereof, like unto pleasant honey. When the Queene tooke notice of that miraculous fact, she came to *S. Kieran* prostrating herselfe at his feet, by acknowledging her sinne, & besought his benediction; Whereunto the blessed Bishop answered, with sighs, that hee was not able to save her from the death which God Almighty hath destinated for her, for (quoth he) both you my daughter, & the king your husband will on

Hee cures miraculously the Queenes unbridled love.

Hee foretells the King and Queenes death

one

one day be ſlaine by your enemy, & I beſeech God to be mercifull to your ſoules. The ſaid Prophecie of *S. Kieran* hapned accordingly, becauſe that king *Ængħuſſi-us* together with his Queene were killed in the battle of the field *Fea* neere the great towne, *Ceall-Oſnaidh*, in the Province of *Leinſter*, by *Illandus fits Dunlaingh* king of the northern *Leinſter* men, on the eight of *October*. The ſaid ſlaughter was a mighty abuſe. The Queene was called *Ethnea Huathach*, being daughter of *Crymthan fits Endæus Kinſealagh*, the ſaid *Crymthan* did ſubdue the northerne *Leinſter* men, having taken priſoner the Monarch of *Ireland* after that he had killed *Alildus Molt* king of *Ireland* in the great battle of *Ocha* in *Meath*.

20. *S. Patricke* the Archbiſhop, together with the king of *Mounſter* came accompanied with twenty noble men in his traine, on a certaine time unto *S. Kieran*, who commanded eight cowes together with other proviſion to be prepared for them: Notice being given him, that the ſame was a ſmall allowance for ſuch number of people, he anſwered, that our Lord which fed many thouſands with a few breads & fiſhes, would be graciouſly pleaſed to ſatisfie the ſaid people with that ſmall allowance hee gave them; afterward he hallowed his owne Well, and it was turned unto very good wine. All which proviſion gave aboũdant ſatisfaction to the holy Biſhop, the king & all the company which was there.

He feeds a whole Armie with 8. Cowes & converts water to wine.

21. At another time alſo came the king of *Themore* with a mighty Army to ſubdue *Mounſter*; but *Aiellus* king of *Caſhell* being unwilling to grant his requeſt or allow his demand went alſo unto the field with a choice army neere unto S. *Kierans* Epiſcopall ſeate. The bleſſed ſervant of God was very deſirous to pacifie them, yet could not prevaile, nevertheleſſe it pleaſed God to afford him that which he could not obtaine at the hands of men; for when they went to wage battle, a wood which was neere the *Mounſter* Army was through the providence of God plucked from its roots, and the channell of the river *Broſiachim* was riſen up to the banks

He pacifieth the kings & feeds the Armie with one beefe.

banks so that the king of *Themore* could not possibly passe it. When they saw this strange event, both the kings were mainely amazed thereat, and the king of *Themore* considering how that he could not passe the said channell, withdrew his forces towards his owne dominion. The *Mounster* Armie tarried for that night neere S. *Kierans* Monasterie, who sent them one whole beefe, and one hog, by which the whole army was sufficiently fed, and sent away their leavings, S. *Kierans* good name was mightily divulged by the meanes of this miracle.

22. A company of theeves came on a certaine time from another Countrey to the borders of *Mounster* as well to prey there, to kill and commit other enormities. One of the Peeres of *Mounster* by name *Lonanus* pursued them, & put them to flight, when they saw themselves in such distressed state, as they could not escape with life, they bethought on *S. Kieran*, praying earnestly unto him to see them rid of that imminent danger. *Lonanus* & his company being fully possest to cut and destroy every mothers child of them, Loe, a firie globe fell suddenly from heaven between them, & those who pursued them, which did so astonish & terrify *Lonanus* and his followers, as they retreated forthwith, and desisted any further to pursue them. The poore theeves taking to their serious cõsideration the imminent danger they had escaped through Gods mercy & S. *Kierans* interceſſion, repaired unto the said saint, to whom they gave full relation of all that had hapned them, & having taken advice therein, became Monks under S. *Kieran*, under whose rules they desisted not to lead a holy and blessed life untill their dying day.

Certaine theeves being rid out of danger, became Monks under S. Kieran.

23. At another time also one of the Province of *Leinster* stoale a fat cow from S. *Kierans* Monks. The theefes name was *Carbreus*; who driving the said cow before him untill he came to the mountaine *Smoil* otherwise called *Blathma*, where he was environed with great clowds & darkneſſe in such sort as he mist his way passing

A theefe punished for his stealth.

ing through a certaine river, where he dyed suddenly & the said cow returned homewards directly to *S. Kieran.*

24. The blessed Prelate *S. Kieran* bestowed a certaine number of cowes on his foster-mother S. *Cocchæa*, unto whom he sent them without any to lead or drive them on their way, howbeit the cowes went directly unto the said blessed woman, who was fully assured, that her foster child S. *Kieran* sent her them for earing and plowghing. The way was farre distant betwixt S. *Kierans* Monastery of *Sayghir* & *S. Cocchæas* Monasterie of *Ross-benchoire* lying neere the Westerne sea of *Ireland*; The said cowes came yearely unto *S. Cocchæa* every ploughing season, which being past, they returned againe unto S. *Kieran* every yeare also.

Hee bestowes some cowes on his nurse called Cocchea.

25. *S. Kieran* was alwayes accustomed, when hee had done Masse & ministred the B. Eucharist to the people in his owne Monasterie of *Sayghir* on every Christmas Eve, to addresse his way also to *S. Cocchæas* Monasterie of *Ross-benchoire* aforesaid, where after his long travell to that distant place, he used to celebrate the B. Sacrifice of Masse unto *S. Cocchæa* yearely on the said blessed night of the Nativity of our Lord, & when he had finished the same, to returne againe by the breake of day to his aforesaid Monasterie of *Sayghir*, which is seated in the heart of *Ireland*. We doe not know * how or in what sort he departed from us or returned againe, in regard he never acquainted us with his said journey; yet we are assured that our Lord dealt with his servant S. *Kieran* as he did with the Prophet *Abacuc*, whom he carried to *Iudæa* & brought backe againe in a small part of one & the same day.

* *It appeareth hereby that the author of this life lived in S. Kierans time and was one of his monks*

26. There is a certaine great stone, now called *Petra S. Cocchæa*, whereon *S. Kieran* accustomed to fall at prayers, the said huge stone is on the sea-side not far from *S. Cocchæas* Monasterie. S. *Kieran* went sometimes on the said stone being carryed on the sea, & returned againe on the same to his former place. We may not doubt hereof, because it is written that: *Mirabilis Deus in sanctis suis.*

27. The disciple of *S. Kieran, Carthacus* of whome wee have formerly spoken, was carnally enamoured of a certaine

taine Virgin of *S. Liadhainaes* Convent, both enflame with such ardour of love, as they had appointed a meeing on a certaine prefixed houre to accomplish their lustfull desire: When they were come to the place with intent to effect their desire (observe) there descended flame betwixt them, which did almost consume them & being therewith affrighted, they returned severally away without any harme done, or word spoken. The said Virgin was strucke blind on the same day, & continued so all the dayes of her life. Truly it was fit, that the which voluntarily had blinded her owne minde for the lust of an unlawfull act, would be deprived of her corporall sight in requitall thereof. *Carthacus* having done penance for his offence, was exiled. The said punishment was inflicted on them through the vigilancie of S. *Kieran*, who had alwayes a watchfull eye over his owne flocke.

28. Two brothers of one venter of their *Maskry* being desirous to forgoe their owne Countrey and live in *Tulach-ruaidh* in *Connaght*, The said brothers were named *Medranus* and *Odhranus* of the towne of *Lettir*. They came to *Sayghir*, S. *Kierans* residence, where *Medhranus* purposed to dwell. *Odhranus* the other brother being unwilling to live there, said unto S. *Kieran*, Father, doe not entertaine my brother, S. *Kieran* answered. Let God Almighty decide your controversie, which will be knowne in this manner; let *Medhranus* hold a candle in his hand, & in case he doe light the same with his breath, he ought to tarrie with me, if not, let him goe along with you. Whereupon *Medhranus* lighted the said candle with his breath, and continued with S. *Kieran* all the dayes of his life, living in great sanctity and holinesse. Then S. *Kieran* said unto S. *Odhranus*, brother give eare unto my speech, for I doe assure you that although you had travelled all the world over, yet shalt thou end thy dayes in your towne of *Lettir*, wherefore I advise you to returne thither, and to tarry there, because the said towne will be eternized by your name; which hapned accordingly: for S. *Odhranus* returned to the said towne, where he erected a stately Monasterie,

A great Prophecy of S. Kieran.

sterie, in which he lead an admirable life in vertue and great holineſſe (as may be reade in his life) and having been Abbot of the ſaid Monaſterie, he exchanged this mortall life, for an everlaſting: The ſaid towne (as was prophecied) was called by his name, *Lettir Odhrain.*

29. A certaine Matrone called *Eathylla* having accidentally fallen on the ground, by meanes whereof ſhee dyed; S. *Kieran* revived her againe, three dayes after her ſaid death, in requitall whereof ſhe beſtowed on S. *Kieran* the village called by her name, *Solhy Eathyllæ*, and gave many thanks unto God Almighty for his unſpeakable graces and favours. *Hee revives a woman.*

30. S. *Kieran* likewiſe reſtored to life his owne deare friend *Cronan* whom *Keandſoylius* the king of *Mounſters* provoſt had killed ſome ſeaven dayes before. *Hee reſtored another alſo to life.*

31. *Ailillus* king of *Mounſter* fell into hot anger againſt S. *Kieran*, whom hee reviled with bitter language, the king departed in that hot humour from the Saint, and forthwith he became dumbe, and was deprived the uſe of his ſpeech for the ſpace of ſeaven dayes; at the laſt day of the ſaid ſeaven he came unto S. *Kieran*, proſtrated himſelfe at his feet and deſired pardon. The Saint taking eſpeciall notice of the kings hearty repentance, bleſt his tongue, and forthwith the king ſpoke plaine & ſoluble in the hearing of many that ſtood by, ſo having got the benediction of the bleſſed Prelat, hee and his traine departed, prayſing & magnifying God Almighty for his great miracles. *How a certaine king was mute by his meanes and againe reſtored to his ſpeech.*

32. The bleſſed old Prelat S. *Kieran* went on a certain night into a ſtreame of cold water & was then accompanyed with a certaine religious ſtranger called *Germanus*: having tarryed very long in the ſayd ſtreame, the ſtranger was much oppreſt with cold, and ſaid unto the holy father, that he was not able to beare the cold any further. The bleſſed Prelat preſently made the ſigne of the holy Croſſe on the water by meanes whereof, it became as hot as a bath about the ſtranger. When they had ſung Hymnes in prayſe of God, S. *Kieran* told *By his prayers cold water becomes hot.*

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S. *Germanus*, that a blessed guest would come unto him to morrow, whose name was *Carthagus* sonne unto the king of *Cashell*, he was disciple unto S. *Kieran*, and was sent in pilgrimage for some sin which hee purposed to commit, from which he was withdrawne by S. *Kierans* meanes, whereby his pious labour & vow were saved: He doth now returne with my leave said S. *Kieran*, wherefore I beseech you *Germanus* that you take some of the fish swimming about you, to the end I might give it as a refreshment unto my said deare child. *Germanus* in obedience unto S. *Kieran* put his hand into the water, & catched a mighty fish. *Carhtagus* returned home as was foretold by the blessed old man. The sinne for which he was sent in pilgrimage, was formerly spoken of, where it is said, that a flame of fire parted him from having to doe with a damosell.

33. S. *Kieran* Abbot of *Cluain-mic-Nois* being taken prisoner by a certain king called *Fubitheus*, was put in chaines. The cause of his committall and restraint, was, because that he distributed unto needie men the kings treasure, which was in his keeping. The king playing on the said blessed Abbot, said, that he would enlarge him, if he could give for his ransome seaven bald cowes, having their bodies red, and their heads white. The B. Abbot answered, that nothing could be impossible unto Almighty God, wherefore he entreated the king to let him goe at large, and that he would make shift to provide such cowes for his ransome, or returne againe to be at his mercie. The B. Abbot being enlarged, went his way straight unto the blessed old Prelat S. *Kieran*, unto whom he gave a full relation of all things which befell him. There were then with the said B. Prelat the two S. *Brendanes*, which were exceedingly joyfull for the B. Abbots coming thither. The B. Bishop calling to his steward, enquired what provision he had for the intertainment of those holy guests? the steward answered, that he had no meate but some bacon, & doubted if it would be good for

their eating. The ſaint commanded him to make that ready with all poſſible ſpeed. When the bacon was boil'd, S. *Kieran* came where it was, and Bleſt it, whereby it was in the preſence of the Friars converted unto Crayfiſh, pottage, hony and oyle. God Almighty was mercifully pleaſed to furniſh the ſaid bleſſed Saints dinner with ſufficient ſtore of wine. There ſate then at dinner the ſonne of *Comghallus* who was a lay Monke, he would not eate of the meate with thoſe holy men, alleaging that hee would not feed on meate made of bacon. The old venerable Prelat S. *Kieran* ſeeing that, ſaid unto him, that hee would eate fleſh in the Quadrageſime or Lent time, & would be killed on that day he would eate the fleſh, and would be beheaded & deprived from enjoying the kingdome of Heaven: hee ſaid further, that he would forſake the habit & rule, & lead an unhappy life. All the ſaid Prophecies were accomplithed, for the ſaid Monke was killed in the territorie of the City of *Saighir*.

34. Afterward the aforenamed foure Saints, to wit, the two SS. *Kieranes*, and two SS. *Brendanes* concluded a perpetuall confraternity and fellowſhip betweene themſelves and all their followers. Having ſo done, S. *Kieran* the Abbot departed on his way with the leave & benediction of the other Saints, knowing not as then in what part of the world were the cowes which he obliged himſelfe to give the king for his ranſome. Saint *Kieran* the Biſhop and elder went with S. *Kieran* the Abbot and younger to conduct him part of his way, where having imparted to one another their bleſſing, they likewiſe as part thereof decreed as followeth, *viz.* the younger S. *Kieran* ſaid unto the elder. Father, your place of reſidence will be bleſt with aboundance of richeſſe for ever. The old S. *Kieran* anſwered: In your Monaſtery (my ſonne) will be alwayes found aboundance of wiſedome and religion; the ſaid prophecies of both the *Saints* were accordingly accomplithed. Having gone on their journey untill the place

He procures for Saint Kieran the Abbot cowes of ſuch colour as he was engaged to give.

called *Athsallchaner*, they met there seaven bald cowes, of ruddie bodies and white heads. When they saw the cowes, the old Bishop S. *Kieran* said, loe, our Lord furnished us with cowes which you promised unto the king. The servants of God having taken notice of the said miracle, gave God thanks therefore, and so giving one the other the kisse of peace, the old Bishop *S. Kieran* returned to his owne seate of *Sayghir*; and S. *Kieran* the younger repayred to the king, unto whom he gave the said cowes, which caused the king and all that were with him to wonder how they found such cowes. S. *Kieran* did no sooner depart out of the kings presence, then all the said cowes vanished out of sight, which put the king in minde of his errour and mischievous act.

Touching the Paschall fire.

35. A certaine child called *Crichideus Clonæ* was killed in the Monasterie of the Abbot of *Cluain-mic-Nois*: The said child came to the Monastery of *Sayghir*, where hee tarryed for some space with the holy old Bishop S. *Kieran*, who ordained, that the consecrated Paschall fire should kindle and burne in his Monastery for a yeare; howbeit the said *Crichid* through the instigation of the Divell quenched the said fire: *S. Kieran* having notice thereof, told his Monks how the unhappy boy *Crichid* had put out the sacred fire voluntarily, and said further, that there would be no fire in that place untill the following Easter, unlesse God would send it miraculously. Hee said further, that *Crichid* which put out the fire, would be killed on the next day. It fell out accordingly, for he was killed in the field by Wolves. The younger *S. Kieran* the Abbot being master of the said child having heard of his death, repayred unto *Sayghir* where he was honourably received by the old Prelat *S. Kieran*; at which time there was no fire in the Monasterie, because that the holy fire was formerly extinguished by the said child, by meanes whereof S. *Kieran* the elder would suffer no fire to be kindled in the Monasterie untill Easter following, if God were not pleased miraculously to afford it. It was very snowie weather then, &

the

the guests were very cold, which occasioned the blessed old man to stirre himselfe, and addresse his prayers unto God, by meanes whereof a globe of fire descended forthwith unto his bosome, which the holy Bishop carryed in his *Casula* or Priestly weed unto the said guests, who having warmed themselves therewith, had their supper layd before them on the table; when they were ready to sit to it, the blessed Abbot S. *Kieran* the younger rose up and protested, that hee would not eate or drinke untill such time as his boy which was killed (as aforesaid) would come alive unto him. S. *Kieran* the blessed old Prelat said, that hee knew hee came for that purpose, and that God would not faile them therein. Fall to your meate therfore (quoth he) for the child is coming hither; his saying was scarce ended when the boy was come, and eate with the Monks; which strange sight gave occasion unto all that were there to extoll their voices in Gods laude, and praise of his Saints. Afterward S. *Kieran* the younger, and the said boy having had the benediction of the old holy Bishop returned to their owne dwellings.

36. *Baythenus* one of S. *Kierans* disciples, did one morning by some chance or other, extinguish the fire which was in the Monasterie, for which being grieved and sorry, hee begged forgiveneſſe. On the same day that this hapned, *S. Ruadhanus* Abbot of *Lothra* gave a visit to S. *Kieran*: and there was no fire then in the Monasterie of *Sayghir* for to warme the guests, or to make ready meate for them: The holy Bishop S. *Kieran* having notice thereof, did blesse a stone which was before him, which forthwith sparkled with flames of fire, the servant of God tooke in his hands the said stone, & carryed it to *S. Ruadhanus*: which when he saw, being much rejoyced thereat, he was afforded good matter of edification.

Hee makes fire of a stone.

He restores

37. The aforesaid *Ruadhanus* having at another time a vessell full of milke, did accidentally spill the same; but the blessed old Prelat S. *Kieran* making

milke which was spilt

the

the signe of the holy Crosse on the said vessell, it was forthwith replenished with very good unknown milke in the presence of them which stood by; which miracle was an occasion unto *Baithenus* and other Monks to be respectfully fearefull of their most blessed master, and confirmed in the love of God.

Three petitions which he made to God.

38. The most blessed Bishop S. *Kieran* being fervently at his prayer in his decrepit age; an Angell of God appeared unto him some few dayes before his death: Then the servant of God in the presence of the said Angell made three severall petitions unto our Lord, whereunto the said Angell by the permission of God made answer, and assented. The first petition was, that such as would be buried in the Cemiterie or Church-yard of his Cathedrall Church would not be tormented and closed up in the paines of hell after the day of Iudgement. The second demand was, that such as would honour the feast of his nativitie would have the blessing of worldly richesse here on earth, and be partakers of the kingdome of heaven afterward. The third request was, that *Ossory* his owne native Countrey, which received him for their Patron, should have the benefit of his patronage, in case any of their neighbouring inhabitants came to wage warre against them in *Ossory*, so likewise the *Ossorians*, going to fight out of their own territorie with an intent of particular revenge, should be deprived of *S. Kierans* protection and patronage. The said three petitions of S. *Kieran*, were assured unto him before his death.

He studied the holy Scripture in his decrepit age under S. Finian.

39. The aforesaid S. *Kieran* was very humble in all things, and very studious both to heare and learne the holy Scripture, even unto his decrepit age. It is reported, that in his declining age he together with sundry other *Irish* Saints of his time went unto the schoole of the most wise Abbot S. *Finian* of *Cluain Ecaird*, where he studied & read the Word of God. Hereby it happeneth, that *S. Kieran*, and other SS. of *Ireland* are called the disciples of *S. Finian*. Although S. *Kieran* was a wise old

old man, and a bleſſed Biſhop, nevertheleſſe he did not diſdaine through the humbleneſſe of his heart, and the love hee bore to wiſedom, to receive inſtruction and learning at the hands of another.

His admirable abſtinence.

40. This moſt holy Saint abſtained even from his youth untill his dying day from wearing fine apparell, inebriating meate and drinke, exceſſe of ſleepe, and all other carnall pleaſures. He converted *Oſſory* being his native Countrey, and the inhabitants of ſundry other places from the darkeneſſe of Paganiſme, to embrace the light of Chriſtian Religion: he was alſo very often comforted with the viſits of Angells after a miraculous ſort: furthermore, hee ordained very many Biſhops, Prieſts, and other Eccleſiaſticall graduats. Our holy Patron *S. Kieran* prayed unto God, to afford him a convenient place for a Well, which an Angell delineated unto him: and the water of the ſaid Well doth cure many diſeaſes even to this preſent time through the merits of the ſaid bleſſed man; it is called *S. Kierans* Well. The ſaid Bleſſed Saint lived 300. yeares in the ſervice of God aſwell before, as after his baptiſme. When he ſaw himſelfe oppreſſed both by ſickneſſe & old age, and that hee foreſaw the day of his death was neere at hand, he called unto him his diſciples, & having given them his benediction, required, they ſhould be vigilant in obſerving the ſacred Commandements of God; and ſo receiving the Bleſſed Euchariſt, was tranſported amongſt the Quires of Angells on the fift day of *March*, by yeelding his bleſſed ſoule unto the hands of his Redeemer: on the ſame time that *S. Kieran* departed this vale of miſerie, 30. other holy Biſhops which he ordained, dyed alſo with him, according to his own deſire and prayer, all which doe now enjoy the ſacred viſion and preſence of the moſt Holy Trinity, unto whom be all honour and glory now and for evermore. Amen.

His miraculous fountaine.

It ſhould rather be two hundred yeares that the S. lived.

FINIS.

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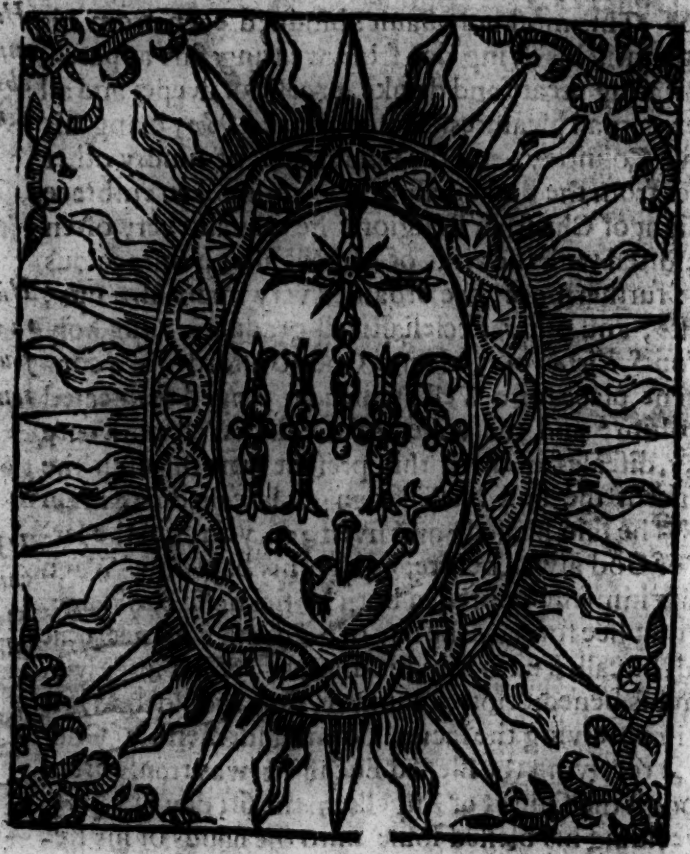
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